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BISHOP

SOUVENIR

OF THE

25TH ANNIVERSARY

OF THE

METHODIST EPISCOPAL MISSION

INHAMBANE, EAST AFRICA

SHARES ISSUED

in the

Portuguese East Africa Mission Conference as follows:

- \$250. supports an Entire Out Station.
 - 60. supports a Native Pastor Teacher.
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STATISTICS.

Missionaries:	1898	1915.
Men	2	6
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Mission Headquarters	<u>.</u> L	3
Outstations	3	78
Membership:		
Full Members	40	753
Probationers	100	2,189
Sunday Schools	2	68
Sunday School Scholars	40	2,270
Day Schools:		
Training Schools	0	$\frac{2}{100}$
Elementary Schools	1	70
Scholars	35	1,873
Chapels	1	62
Printing Presses and Equipment	0	1
Medical Dispensary	0	1
Industrial Farm	0	1
Property Value	\$4,000.	\$29,750.

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THE STORY, SO OLD, SO NEW.

By E. H. Richards.

On the Western shores of the Indian main In the Province wild of the Inhambane,
Three millions of humans are waiting for you
To tell them the Story so old, so new.

Oft when the blazing sun is set,

I wander forth while 'tis twilight yet

To meet the Chief, with his headmen near

And ask "Brave man, is there naught you fear?"

- Alas, O white man, we fear the night

 The leopard's stealth and the lion's might,

 The magic force of the witches' wand

 And diseases fell beyond command.
- But we shudder the more and quake, he saith,
 At that fathomless mystery we call death.
 Life is sweet and the kraal is dear,
 But that sudden end is always near.
- Te'l us, O man, shall we meet a jain?

 And if so, how, and where, and when.

 Perchance to you is given light,

 Whereas with us 'tis dark as night.

"I am the Way" the white man reads,

Teaches him Christ for all his needs;

Life's but a journey through the night;

Death's but the dawn of eternal light.

Slowly but surely this Story of Old

Changes the heart of this Chieftain bold.

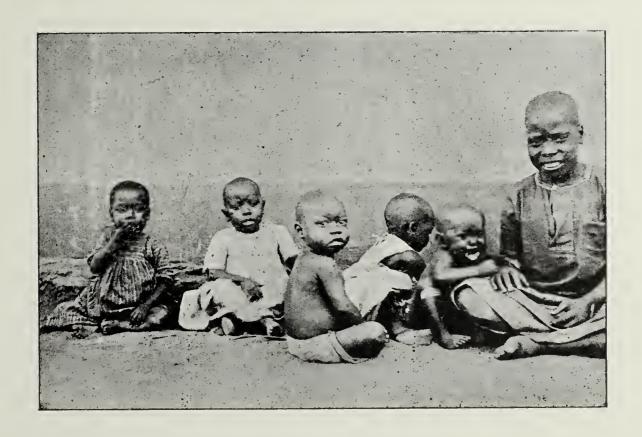
But millions of others are waiting for you

To tell them the Story, so old, so new.

"SUFFER THE CHILDREN TO COME UNTO ME."

These are only five of the many hundreds for whom this Mission is responsible. They must be clothed, fed, housed and trained, and thus made fit jewels to adorn the Master's Crown.

Six, the big lad, is the nurse girl.



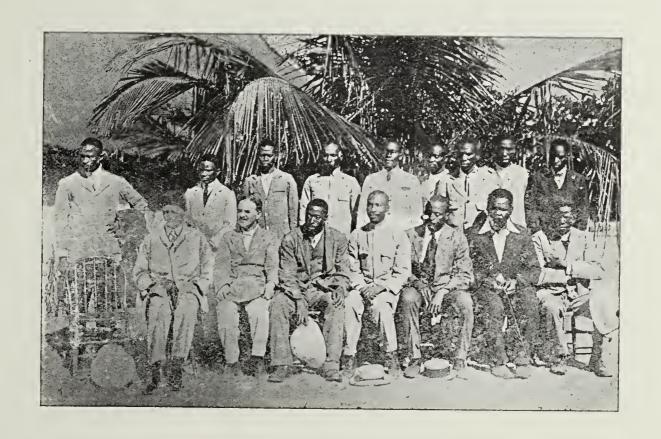
INHAMBANE MISSIONARIES OF THE METHODIST EPISCOPAL CHURCH.

This picture was taken at the conference when the Inhambane Mission was organized into the Portuguese East Africa Mission Conference. It represents the largest number of missionaries of our Church ever gathered at Inhambane.



NATIVE LEADERS of the INHAMBANE MISSION.

The occasion of this gathering was the annual meeting of the Home Mission Society, which is an organization for the promotion of self-support. Over \$1,000 was given last year by our native Christians for that purpose.



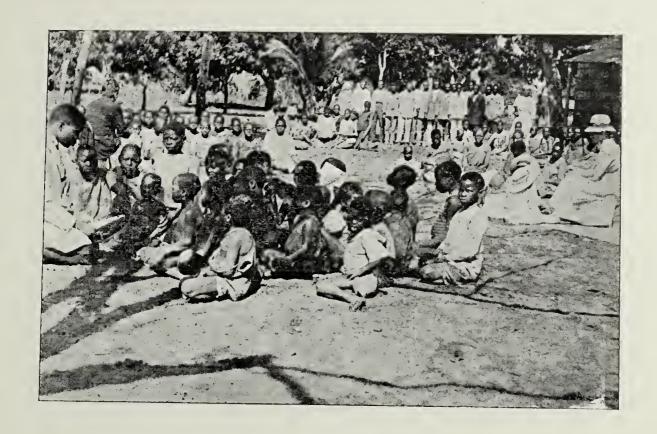
TYPICAL OUT-DOOR EVANGELISTIC SERVICE.

This outstation was about two hundred miles from the missionaries' home. Greaterowds gather to hear the Gospel Message and often linger for hours to inquire the way.



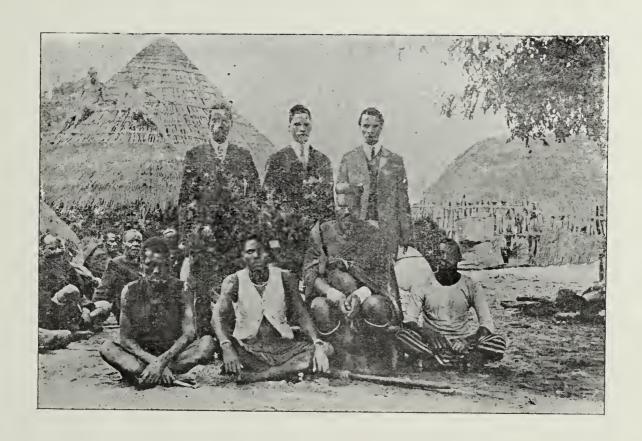
A TYPICAL SUNDAY SCHOOL SESSION.

After the opening exercises in the chapels the classes gather under the shade of the trees for the study of the International Sunday School Lessons. There are over 2,000 scholars enrolled in this Mission.



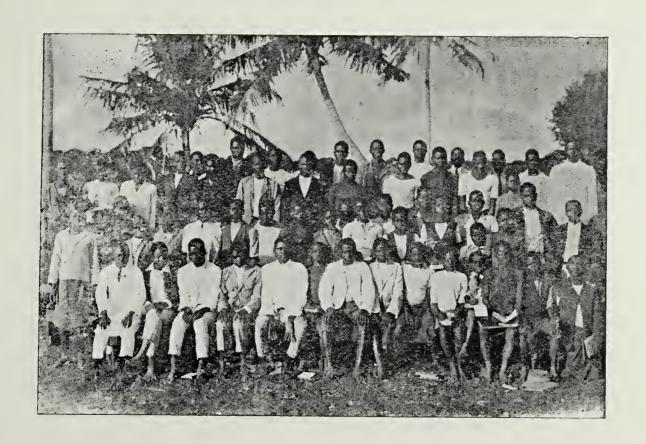
NATIVE CHIEF AND TWO BROTHERS.

The Christian young man standing on the right gave up a large chieftainship in order that he might become an evangelist to his people. Note the chief's headmen sitting on either side of him and his councillors in the background.



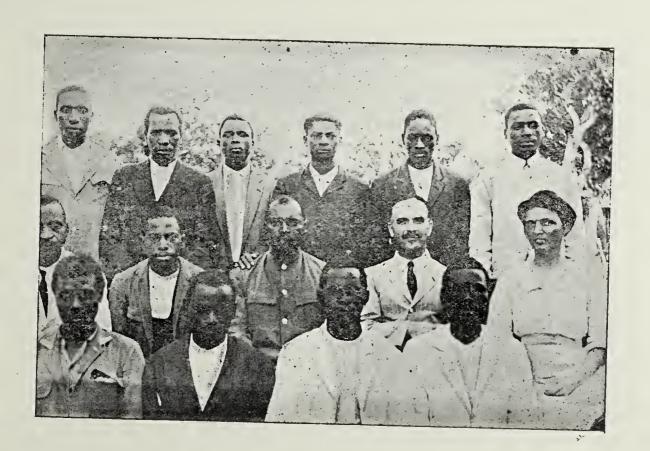
FOYS OF THE BODINE TRAINING SCHOOL.

The choicest young men from our seventy out-stations come here to the only Methodist School of its kind in East Africa. Here they receive the threefold training: that of the Heart, that of the Head and that of the Hand.



NATIVE TEACHER INSTITUTE.

A desire for a larger preparation, spiritually and intellectually, in order to win Inhambane from its gross heathenism to Christ, has been born in the hearts of our native pastorteachers, and for this purpose they spend five months each year in the Institute.



THE HARTZELL GIRLS' TRAINING SCHOOL.

Inhambane girls—pieces of merchandise to be sold and bought—are coming into their own and are breaking with the old system of being chattels and are now giving their time to the work of having their hearts, heads and hands trained.



A CLASS IN SEWING.

The men here are usually the seamstresses, especially the native teachers. Their wives are now awakening to the fact that sewing is woman's work and they spend some time each year in classes for instruction in sewing.



WIVES OF NATIVE PASTOR-TEACHERS.

The women of Inhambane are generally thought to be their husbands' slaves. Christianity has produced a change. These women are saved and are now in training in order to be better fitted to aid in the work of winning Inhambane for Christ. "Save a man and you save an individual; save a woman and you save a family."



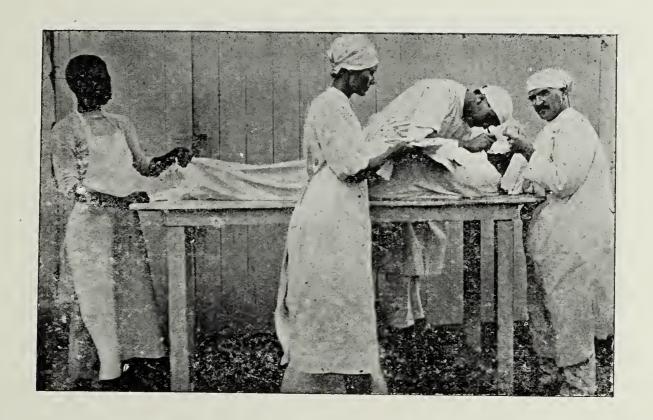
THE DISPENSARY WAITING ROOM.

Each morning before the daily clinic begins the diseased, maimed, halt, sick and blind—heathens and christians alike, gather in "God's Out of Doors" for a religious service, led by Miss Amelia Red Pepper.



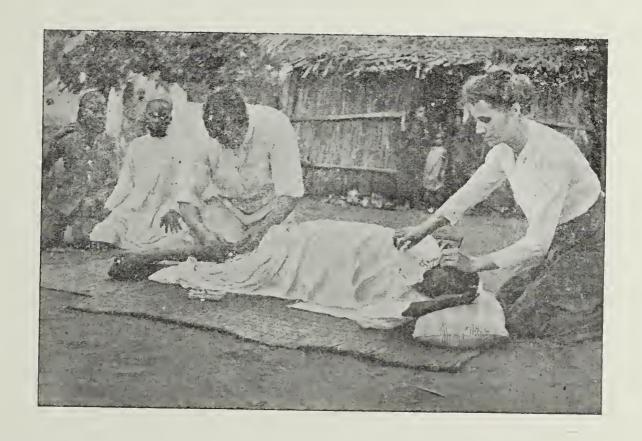
AN OPERATION.

In the improvised operating room of the dispensary some major and many minor operations have been performed. On this occasion Pinetown is having a keloid growth removed from his eye, which had already destroyed the optic nerve and caused him excruciating pain.



OPERATING IN A MOHAMMEDAN VILLAGE.

Calls come from all classes of people here for medical and surgical attention. Those from the Mohammedans are very frequent. Here Dr. and Mrs. Stauffacher are seen operating, out of doors, on a woman follower of Mahomet.



AN OUT-DOOR DISPENSARY SCENE.

Many of the treatments given must necessarily be out of doors because of a lack of room indoors. Here Mrs. Stauffacher is seen caring for a few of the scores who come daily to the Mission for the white man's remedies.



BOYS PLOWING.

The old method of turning over the soil with a short handled hoe is giving away to modern agricultural methods, largely as the result of the training received at Bodine.



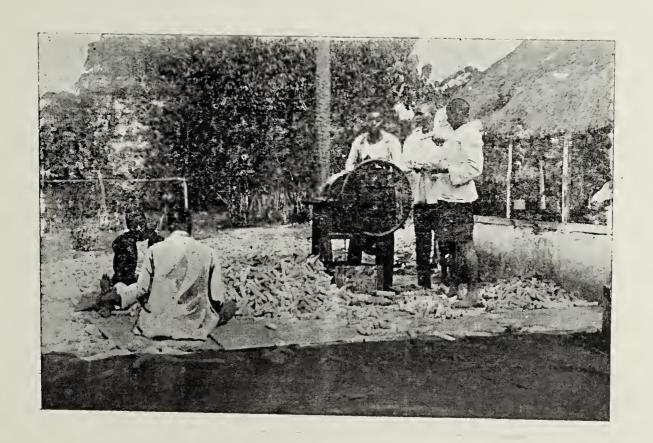
IN THE GARDEN OF THE GODS.

This is the first American corn grown in this part of the country, and no wonder the heathen called this the "Garden of the gods," being more than twice as large as their corn and produced from three to four times as much as the native variety.



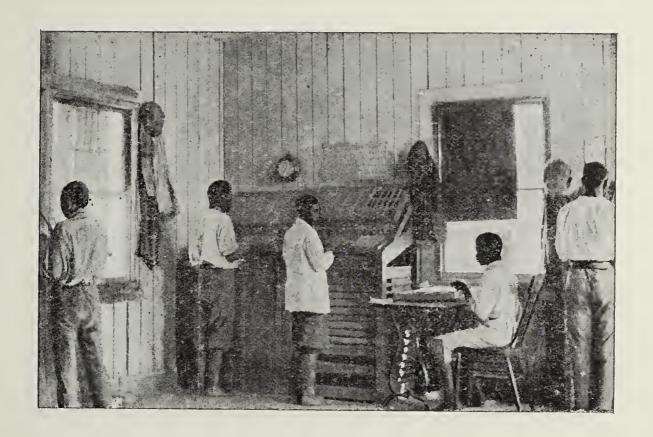
BODINE BOYS SHELLING CORN.

This, too, is an American wonder, as the natives express it. Heretofore the women shelled the corn by pounding it with the pestle in a large wooden mortar.



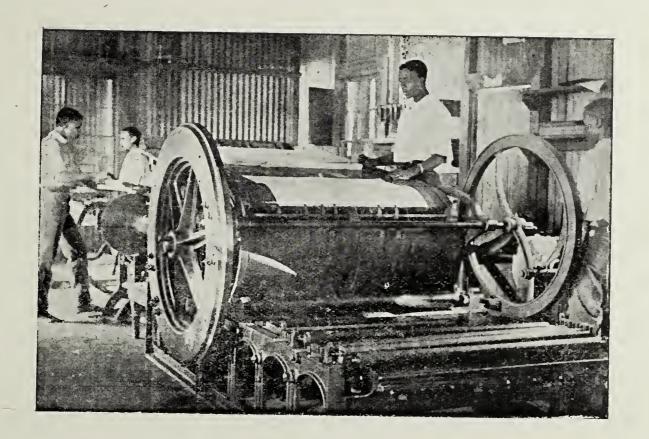
PART OF THE COMPOSING ROOM OF THE INHAMBANE MISSION PRESS.

Where type-setting is being done regularly in four languages, beside occasional work in five others.



THE PRESS ROOM OF THE INHAMBANE MISSION PRESS.

Two million people look to this Press for school books, papers and religious literature.





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SOUVENIR

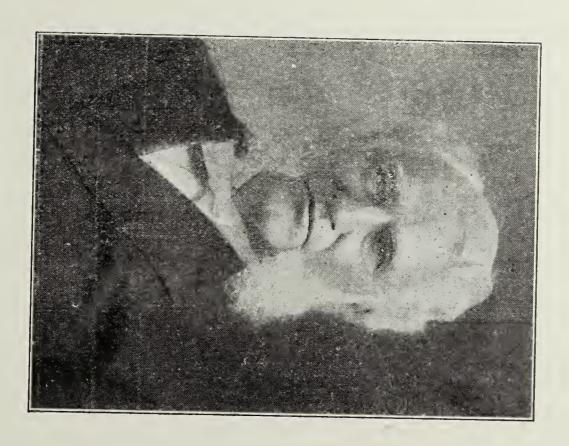
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